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# PARONOMASIA AND KINDRED PHENOMENA IN THE NEW TESTAMENT

A DISSERTATION

SUBMITTED TO THE FACULTY  
OF THE GRADUATE SCHOOL OF ARTS AND LITERATURE  
IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY

DEPARTMENT OF NEW TESTAMENT AND EARLY CHRISTIAN LITERATURE

BY

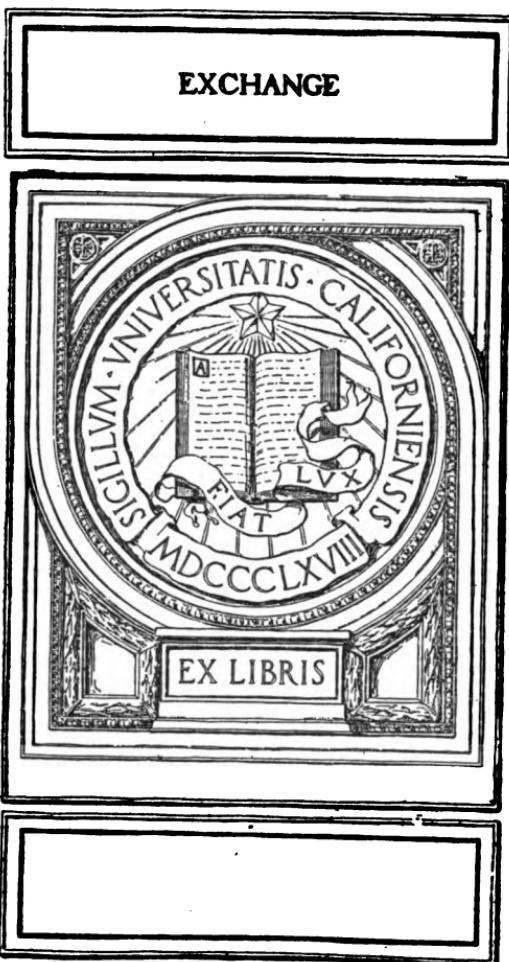
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## OUTLINE

### 1. INTRODUCTION.

Origin and general character—definition—literary value—classification.

### 2. ALLITERATION AND ASSONANCE.

Character and force—stereotyped or customary phrases.

### 3. HOMOEOTELEUTON.

### 4. PLAY ON WORDS.

Character—divisions—list of paronomasias not in succeeding classes.

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Comparison with paronomasias in classical and contemporary Greek writings—in the Old Testament.

Paronomasia in the Synoptic gospels and Acts—in the Fourth Gospel—the Pauline Epistles—other New Testament books.

### 9. BIBLIOGRAPHY.

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## PARONOMASIA IN THE NEW TESTAMENT.

### 1.

#### INTRODUCTION.

PRIMITIVE men and the children of civilized men use words not merely as signs of ideas but also as playthings, like rattles and tin pans, to make rhythmical noises with or, like blocks, to build into fastastic sound structures. This delight in sound combinations lingers on into our later and maturer language: in poetry as a rhythmical accompaniment of thought; in both prose and verse to give tone color to ideas, to lend liveliness or emphasis to an otherwise uneventful flow of words, to sharpen a contrast or to point a paradox.

This dissertation is the result of an investigation into the extent to which the diction of the New Testament writers has been influenced or determined by similarity in the sound of words used in close proximity. It includes in its scope all cases in the New Testament where the rhetorical force or effectiveness of a passage has been affected by such sound resemblances.

Within its limited field, the investigation throws light on the literary character of the various New Testament writings; on their relationship to the Old Testament, and to classical and contemporary Greek writings. It also makes some slight contribution toward the solution of the problems of the authorship and the mutual relations of certain sections of the New Testament.

In this study Westcott and Hort's text of the Greek New Testament has been used, although in the lists of the various phenomena the order of the books in the English Bible is followed.

#### DEFINITION.

The word paronomasia is used by different authors with a varying connotation. Blass in his "Grammar of New Testa-

ment Greek" restricts it to "the recurrence of the same word or word-stem in close proximity". For the resemblance in sound between different contiguous words he uses the word parechesis. According to Winer (Grammar of New Testament Greek), paronomasia consists in the combination of like-sounding words. Closely akin to it is play on words, which "differs from it in having respect to the meaning of words as well as to their similarity in sound." Casanowicz in his "Paronomasia in the Old Testament" includes in paronomasia all figures which depend on similarity of sound, including alliteration, assonance, rhyme, and play on words; but from the play on words, which he calls paronomasia proper, he excludes words derived from the same root unless different in meaning. According to his usage, play on words combines similarity of sound with dissimilarity of meaning.

It appears that in its widest connotation the term paronomasia includes all cases where resemblances in sound are used to give literary effect,—to lend color or liveliness to a passage or to emphasize the thought. It is in this broad sense, which is allowed by the definition of the Standard Dictionary, that the word is used here.

#### LITERARY VALUE.

Paronomasia adds to the literary effectiveness of a passage in a variety of ways. It may give variety and liveliness through alliteration or the irregular rhyme of homoeoteleuton. It may add a gnomic effect through alliteration or the striking resemblance of neighboring words. It may give the effect of paradox through the sound-similarities of different words or through different meanings of the same word. It may give emphasis through a playful or apparent fallacy of the ambiguous middle. It may be used to enhance an antithesis; or to emphasize a single idea by the accumulation or repetition of like-sounding words having the same meaning.

In some cases it is difficult to determine whether paronomasias are accidental, or natural and unstudied, or the result of conscious striving after literary effect on the part of the writer. In the absence of other decisive considerations, we may regard them as used, consciously or unconsciously, for literary effect, when the combination is of frequent occurrence, so as to have acquired the character of a formula; when un-

usual or rare words are used to secure similarity of sound, or when words are used in unusual order or combinations to bring like-sounding words close together; when there is a play on the sound or meaning of a proper name; and especially, when the style of the passage is elevated, rhetorical, or impassioned, and figures of speech abound in the context.

#### CLASSIFICATION.

For a full discussion of paronomasia in general the reader is referred to Part I of Dr. Casanowicz' "Paronomasia in the Old Testament". This paper is confined to a presentation and discussion of the varieties and instances of such phenomena in the Greek New Testament.

They fall into two general groups: (1) Those which are based on similarity of sound regardless of meaning; called parechesis by Blass, and by others paronomasia proper; and (2) Those which have regard to the meaning of like-sounding words in the same context, as well as to their sound. These are often called play on words, and sometimes paronomasia proper.

A third group is often taken into consideration, which is composed of cognates, or words formed from the same stem or root used in the same general sense in the same context. The use of such cognate forms belongs rather to the structure and genius of the language than to the choice of the writer; though there is room in so rich a language as the Greek for a writer to gratify his taste in using or avoiding the close repetition of them. (See Heb. 11: 3.)

The frequent occurrence of such cognates does affect appreciably the sound of a passage. To say "play a play" produces a different effect from saying "play a game", even though they may mean the same thing. A careful investigation of the use of them in the New Testament writings, shows that, except in a few passages, they have no literary significance.

#### OUTLINE.

The phenomena treated are grouped and treated according to this outline:

I. Parechesis: Like-sounding words used in close proximity without regard to meaning.

- (a) Alliteration and assonance.
- (b) Homoeoteleuton.

**II. Play on Words:** Like-sounding words or the same word, with different meanings, used with reference to each other.

- (a) Play on Words proper, including plays on proper names.
- (b) The same word used in two senses in the same context.
- (c) Antitheses.

## 2.

### ALLITERATION AND ASSONANCE.

Alliteration consists of the frequent recurrence of the same consonant or of consonants of the same class at the beginning of words or of prominent syllables. The term assonance is applied to resemblances that include identical vowel sounds as well as common consonants, so as to make imperfect and irregular rhyme, but it does not include perfect rhymes or homoeoteleuta. In a few cases it is found in customary phrases, like φόβος καὶ τρόμος. It does not occur with sufficient frequency in the New Testament to deserve a special classification; and it is difficult to separate assonance from alliteration in the phenomena noted, inasmuch as nearly all cases of assonance are also alliterative. In the list that follows the two are given together without any attempt to distinguish them.

In the Old Testament alliteration is the most common of the sound repetitions which are recorded by Dr. Casanowicz. It was suited to the vigorous consonants of the Hebrew language, as it was also to those of Old English, where it was made the basis of the verse system. In both languages the liking for alliteration survived into later literature. Kipling's "gray green, grea-y Limpopo" charms us as children, and Tennyson's line:

"Here I leave thee lord and master, latest lord of Locksley Hall", gains in poetic power by the alliteration. It is in popular speech and writing, in slogans, public speaking, and in advertising that the best analogies are to be found to the use of the prophets or Jesus or Paul. A modern preacher tells how the soldier goes forth "to dare and do and die". "Fifty Four Forty or Fight" and "First to Fight" are found

among effective slogans. "Physicians' prescriptions carefully compounded" appears among effective advertisements. Jeremiah's line gains power from the repetition of the ב's, ב's, ב's and ב's:

כִּי בָּרוּם מִרְאָשׁוֹן מִקְרָשָׁנוּ:

The Greek ear did not appreciate alliteration as highly as did the Hebrew or Old English. It is consequently comparatively rare in Greek writings generally, and the New Testament is no exception to the rule. The sayings of Jesus may have lost an element of alliteration when translated into Greek, both because, like verse, it is difficult to reproduce in another language, and because there would be little taste for it among readers of Greek.

In the New Testament the number of alliterative passages is small, in which the alliteration seems to be more than an accidental concurrence. However, it seems to be a literary device in some emotional or imaginative passages where it is a natural accompaniment of the vigorous thought or feeling. It is found in some customary phrases, and in a few cases it seems to characterize gnomic or proverb-like expressions (as Matt. 6: 24). There are passages in which there is an accumulation of alliterative words; and phrases and clauses occur in which the alliteration is strengthened by being extended to two or more different letters.

The list of passages which follows includes the most important in which alliteration or assonance seems to have literary value, but it does not include stereotyped or customary phrases; and many expressions containing other forms of paronomasia are listed elsewhere, although they also contain alliteration.

#### ALLITERATION AND ASSONANCE LIST OF PASSAGES.

Matt. 3: 10 μὴ ποιοῦν καρπὸν καλὸν εκκόπτεται  
 6: 24 οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν  
 6: 30 σήμερον ὅντα καὶ αὔριον εἰς κλίβανον βαλλόμενον  
 7: 11 οἴδατε δόματα ἀγαθὰ διδόναι  
 7: 17 καρποὺς καλοὺς ποιεῖ—καρποὺς πονηροὺς ποιεῖ  
 7: 18 οὐ δύναται δένδρον  
 8: 26 γαλήνη μεγάλη (see Mk. 4: 39)  
 9: 22 ἡ πίστις σου σέσωκέν σε  
 12: 27 Βεβλεψόντας ἐκβάλλω  
 13: 56 πόθεν οὖν τούτῳ ταῦτα πάντα

**Matt. 14: 6** γενεσίοις δὲ γενομένοις  
**15: 30** χωλούς, χυλούς, τυφλούς, χωφούς  
**21: 36** πάλιν ἀπέστειλεν ἄλλους δούλους

**Mark 4: 33** παραβολαῖς πολλαῖς ἐλάλει  
**5: 5** κράζων καὶ κατακόπτων  
**5: 26** πολλὰ παθοῦσα ὑπὸ πολλῶν ἱατρῶν  
**5: 34** ἡ πίστις σου σέσωκέν σε (Matt. 9: 22)  
**6: 39** χλωρῷ χόρτῳ  
**7: 37** πάντα πεποίηκεν  
**12: 43** χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν τῶν  
 βαλλόντων  
**13: 29** γινόμενα γινώσκετε δτι ἐγγύς

**Luke 3: 19, 20** περὶ πάντων ὧν ἐποίησεν πονηρῶν δὲ Ἡρώδης,  
 προσέθηκεν  
**8: 48** ἡ πίστις σου σέσωκέν σε (Matt. 9: 22)  
**9: 1** συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύ-  
 ναμιν  
**11: 13** οἴδατε δόματα ἀγαθὰ διδόναι τοῖςτέχνοις (Matt. 7: 11)  
**11: 19** Βεελζεβούλ ἐκβάλλω (Mk. 12: 27)  
**12: 28** σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον (Matt.  
 6: 30)  
**14: 18** ἀγρὸν ἡγόρασα καὶ ἔχω ἀνάγκην ἐξελθών  
**16: 13** οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν (Matt.  
 6: 24)  
**17: 19** πίστις σου σέσωκέν σε (Matt. 9: 22)  
**17: 25** πρῶτον δὲ δεῖ πολλὰ παθεῖν  
**18: 42** πίστις σου σέσωκέν σε (Matt. 9: 22)  
**21: 2** τινα χήραν πενιχράν  
**21: 3** ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν (cf. Lk.  
 12: 43)

**John 7: 24** ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε

**Acts 1: 7** οὐκέτι οὐδὲν ἔστιν γνῶναι χρόνους ἢ καιροὺς  
**3: 6** ἀργύριον καὶ χρυσίον οὐκέτι οὐδέποτε  
**3: 18** διὰ στόματος πάντων τῶν προφητῶν παθεῖν τὸν  
 χριστόν  
**13: 23** κατ' ἐπαγγελίαν ἦγαγεν  
**18: 15** καὶ δνομάτων καὶ νόμου  
**23: 3** τοῖχε κεκονιαμένε

**Rom. 4: 16** ἐκ τοῦ νόμου μόνον  
**4: 18** παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν  
**5: 7** ὑπὲρ γάρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμῷ ἀποθανεῖν

Rom. 8: 33 τίς ἐγκαλέσαι κατὰ ἐκλεκτῶν θεοῦ  
 9: 30 δτι ἔθηντα μὴ διώκοντα δικαιοσύνην  
 1 Cor. 3: 8, 9 ἐσμεν συνεργοὶ—θεοῦ γεώργιον  
 5: 6 οὐ καλὸν τὸ καύχημα  
 10: 3, 4 καὶ πάντες τὸ αὐτὸν πνευματικὸν βρῶμα ἔφαγον καὶ  
 πάντες τὸ αὐτὸν πνευματικὸν ἐπιον πόμα, ἐπινον γὰρ  
 ἐκ πνευματικῆς ἀκολουθούσης πέτρας  
 10: 33 καθὼς κάγὼ πάντα πᾶσιν ἀρέσκω  
 13: 1 γέγονα χαλκὸς ἥχῶν ἡ κύμβαλον ἀλαλάξον  
 13: 13 νυνὶ δὲ μένει πίστις, ἔλπις, ἀγάπη· τὰ τρία ταῦτα  
 15: 28 δταν δὲ ὑποταγὴ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς δ  
 υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα ἵνα  
 ἡ θεὸς πάντα ἐν πᾶσιν  
 2 Cor. 3: 9 εἰ γὰρ ἡ διακονία τῆς καταχρίσεως δόξα, πολλῷ μᾶλλον  
 περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ  
 5: 17 εἰ τίς ἐν χριστῷ καινὴ κτίσις  
 6: 6 ἐν ἀγνότητι, ἐν γνώσει  
 11: 15 ὡς διάκονοι δικαιοσύνης  
 Eph. 3: 9 ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι  
 4: 19 παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας  
 6: 18 διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν  
 παντὶ καιρῷ ἐν πνεύματι  
 1 Tim. 2: 8 δσίους χεῖρας χωρὶς δργῆς  
 5: 4 εἰ δέ τις χήρα τέκνα ἡ ἐκγονα ἔχει  
 6: 11 δίωκε δὲ δικαιοσύνην  
 2 Tim. 1: 12 οἶδα γὰρ φεπίστευκα, καὶ πέπεισμαι  
 2: 22 δίωκε δὲ δικαιοσύνην (cf. 1 Tim. 6: 12)  
 4: 7 τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα  
 James 2: 3 ὑπὸ τὸ ὑποπόδιον  
 2: 18 οὐ πίστιν ἔχεις κάγὼ ἔργα ἔχω  
 2: 20 ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστιν  
 3: 8 τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται  
 1 Peter 1: 4 ἀμίαντον καὶ ἀμάραντον  
 1: 19 ἀμνοῦ ἀμώμου  
 3: 17 θέλοι τὸ θέλημα τοῦ θεοῦ  
 2 Peter 1: 10 τὴν κλησιν καὶ ἐκλογήν  
 2: 16 τὴν τοῦ προφήτου παραφρονίαν  
 1 John 1: 3 δ ἐωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλομαι  
 5: 4, 5 ἡ νίκη ἡ νικήσασα τὸν κόσμον  
 Jude 3 πᾶσαν σπουδὴν ποιούμενος  
 9 δτε τῷ διαβόλῳ διακρινόμενος διελέγετο

Rev. 3: 2 γίνου γρηγορῶν  
 5: 9 φυλῆς καὶ γλώσσης καὶ λαοῦ  
 8: 7 πῦρ μεμιγμένα ἐν αἷματι  
 8: 7 πᾶς χόρτος χλωρὸς κατεκάη  
 9: 8 εἰχαν τρίχας ὡς τρίχας γυναικῶν  
 13: 1 δέκα διαδήματα  
 14: 6 φυλὴν καὶ γλώσσην καὶ λαὸν  
 14: 10 κεκερασμένου ἀκράτου  
 16: 10 τὸν θρόνον τοῦ θερίου  
 18: 21 βληθῆσται Βαβυλὼν  
 20: 8 Γῶγ καὶ Μαγῶγ συναγαγεῖν

## STEREOTYPED OR CUSTOMARY ALLITERATIVE PHRASES.

These seem sufficiently important to be treated in a class by themselves. Customary or stereotyped phrases are formed in many languages with regard to alliteration or assonance as well as to the meaning of the words themselves, as forgive and forget, want and woe, chick nor child, bel et bon, fort et ferme. (See Winer-Moulton, Grammar of New Testament Greek, p. 793 foot-note; Casanowicz, Paronomasia in the Old Testament, p. 11, for other examples.) Such combinations are relatively frequent in the New Testament. They consist chiefly of couplets, like τελῶναι καὶ ἀμαρτωλοί (Matt. 9: 10), or of semi-proverbial expressions, like σῶσον σεαυτόν (Matt. 27: 40), or customary phrases like λόγον λαλεῖν (Acts 4: 30), or in stereotyped combinations of secondary parts of speech, such as pronouns, indefinite adjectives, and adverbs. The alliteration in the latter is due to custom in the New Testament usage, but the combinations were originally influenced to some extent, in all probability, by the alliteration. There seems no other good reason why the Greeks should have used πολύς instead of μέγας in the phrases that designate a large crowd: πλῆθος πολύ and ὅχλοι πολλοί. It will be seen that the list that follows is almost altogether made up of such expressions, some of which occur with great frequency.

ἔξουσίαν ἔχειν	ἀλλὰ μᾶλλον	τελῶναι καὶ ἀμαρτωλοί (synoptics)
πολλῷ μᾶλλον, πολὺ μηδενὶ μηδέν		πληρωθῆ τὸ ρῆθεν (Matt.)
μᾶλλον		
κακῶς ἔχοντες	πληθος πολύ	ἐκτείνας τὴν χεῖρα

χρέιαν ἔχειν ταῦτα πάντα	ἐσχάτως ἔχει ἄλλα πολλὰ, πολλοὺς ἄλλους	ἄλλοι δὲ ἔλεγεν λόγον λαλεῖν
οὐδεὶς οἶδεν πολὺν ὅχλον	χρήματα ἔχοντες πολλῷ πλείους	βίβλιον ἔλαβεν (Rev.) πολλὰ πάθη, πολλὰ παθεῖν
ὅχλοι πολλοί	ἄλλοι δὲ ἄλλο (Acts)	χῶραν μαχράν (Lk.)
χρόνον μικρὸν		φόβου καὶ τρόμου (Eph. 6: 5)
εὐχὴν ἔχοντες (Acts 21: 23)		Phil. 2: 12. Cf. Heb. 12: 22)
εἰλέγειν εὐχὴν (Acts 18: 18)		
σήμερον ἡμέρας (Rom. 11: 8)	ἔργον ἀγαθόν (Titus 3: 1)	

## 3.

## HOMOEOTELEUTON.

Homoeoteleuton consists of a pair or series of words ending in the same syllable or sound. Its effect is that of irregular rhyme. It may be used in a gnomic couplet, or to emphasize a contrast; to emphasize the chief words of a sentence; to give liveliness to a passage, or to break the monotony of an enumeration.

In dealing with the subject no account is taken of inflectional endings, even of the longer ones such as *-όρενος*, *-ῆνατ*, *-ῆθεται*, and *-ουσι*, except in the passages 2 Cor. 4: 8. 9, 1 Tim. 3: 16, and Heb. 11: 37, 38, where series of participles in *-ομένος* or aorist passives in *-θη* seem to be used purposely as homoeoteleuta.

Homoeoteleuta occur in many languages. Parallels, especially parallels from Hebrew and Greek writings, will be given in connection with the various types treated below.

In the greater number of cases observed the homoeoteleuton consists of a pair of words. These fall into two groups, the first of which consists of customary gnomic phrases of the type treated in the preceding section, but with this difference, that the sound resemblance extends to the whole final syllable or to the final syllables, as the case may be. Parallels in other languages are wear and tear, near and dear, Weg und Steg, Hülle und Fülle, Sack und Pack, „utrum propter oves an propter aves“ (Varro, R. R. 3. 2. 13), and λιμοὶ καὶ λοιμοὶ (Hesiod, Works and Days, 243). (See Winer-Moulton, Grammar of

New Testament Greek, p. 793 foot-note, and Casanowicz, Paronomasia in the Old Testament, pp. 11, 12, for other examples.)

Instances that belong to this class are the following:

Matt. 2: 18 κλαυθμὸς καὶ δδυρμός.

22: 13 κλαυθμὸς καὶ ὁ βρυγμὸς τῶν δδοντῶν. Matt. 8: 12; 13: 42, 50; 24: 51; 25: 30. Lk. 13: 28.

10: 37 τὸν πατέρα καὶ τὴν μητέρα. Matt. 15: 4; 19: 5, 19, 29; Mk. 7: 10, 11; 10: 7, 19, 29. Lk. 14: 26; 18: 20. Jno. 6: 42. Eph. 5: 31; 6: 2.

18: 8 κυλλὸν ἢ χωλὸν

21: 14 τυφλοὶ καὶ χωλοί

24: 7 λιμοὶ καὶ σεισμοί

Jno. 6: 55 βρῶσις καὶ—πόσις. Rom. 14: 17. Col. 2: 16. Heb. 9: 10.

Lk. 21: 11 λιμοὶ καὶ λοιμοί (Hesiod. W. & D. 243. Cf. Plutarch, Coriolanus, c. 13.)

Acts 17: 25 ζωὴν καὶ πνοὴν

Heb. 12: 18 γνόφῳ καὶ ζόφῳ

James 5: 7 πρόιμον καὶ ὅψιμον

Rev. 4: 6 ἔμπροσθεν καὶ ὅπισθεν

5: 1 ἔσωθεν καὶ ὅπισθεν

20: 8 Γῶγ καὶ Μαγῶγ

22: 2 ἐντεῦθεν καὶ ἐκεῖθεν

22: 13 ὁ πρῶτος καὶ ὁ ἔσχατος

The second class of homoeoteleuta in pairs consists of combinations apparently made by the writer for literary effect. Such are the following:

Rom. 2: 13 οὐ γάρ οἱ ἀκροαταὶ—ἄλλ’ οἱ ποιηταὶ νόμου κτλ. See below Jas. 1: 22, 23, 25.

5: 18 παραπτώματος—δικαιώματος

7: 6 ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος

12: 8 ὁ μεταδοὺς ἐν ἀπλότητι—ὅ ἐλεῶν ἐν ἱλαρότητι

1 Cor. 5: 3 ἀπών τῷ σώματι παρών δὲ πνεύματι. See also 1 Cor. 7: 34; 2 Cor. 3: 6.

15: 39 ἄλλη δὲ σάρξ κτηνῶν, ἄλλη δὲ σάρξ πτηνῶν

15: 44, 46 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν (3 occurrences of ψυχικόν, πνευματικόν)

Eph. 5: 3 ἀκαθαρσία πᾶσα ἢ πλεονεξία

5: 9 ἀγαθωσύνη καὶ δικαιοσύνη

Phil. 4: 8 δσα σεμνά, δσα δίκαια, δσα ἀγνά

1 Tim. 1: 9 πατρολόγωας καὶ μητρολόγωας

2 Tim. 1: 11 ἀπόστολος καὶ διδάσκαλος

Heb. 7: 3 ἀπάτωρ ἀμήτωρ

13: 16 εὐποίιας καὶ κοινωνίας

Jas. 1: 22, 23, 25 γίνεσθαι δὲ ποιηταὶ λόγου καὶ μὴ ἀκροαταὶ μόνον (twice more in sing.)

2: 11 ὁ γὰρ εἰπὼν μὴ μοιχεύσῃς εἶπεν καὶ μὴ φονεύσῃς  
4: 12 νομοθέτης καὶ κριτής

Occasionally the homoeoteleuta occur at the ends of the members of parallel clauses. So "The Wilson label protects your table." In Isaiah 5: 7 the ends of the hemistichs of the first line are assonant and those of the second line rhyme:

תְּמַשֵּׁל תְּמַשֵּׁל  
יְהִי קָדוֹם לְיְהִי קָדוֹם  
הַמְּלָאָכָל אַלְכָל ?

Such phenomena constitute an extension of parallelism in the direction of verse with rhymed lines. Some of the passages given above show this tendency (e. g. 1 Cor. 15: 44. Jas. 2: 11); others more pronounced are: Matt. 6: 22, 23

εἰὰν οὖν ἦ δόφθαλμός σου ἀπλοῦς  
δλον τὸ σῶμά σου φωτινὸν ἔσται  
εἰὰν δὲ ὁ δόφθαλμός σου πονηρὸς ἦ  
δλον τὸ σῶμά σου σκοτινὸν ἔσται

See also Luke 11: 34.

A somewhat similar effect is produced in the triplets of Matt. 6: 9, 10 and 7: 7 by the similarity of the ending of the first and third lines in each case.

There are several such pairs of homoeoteleuta as we have been considering which seem to be accidental. Such are Mk. 9: 26 καὶ κράξις καὶ πολλὰ σπαράξις; 10: 32 ἐθαμβοῦντο—ἐφοβοῦντο; and 15: 17 ἀχάνθινον στέφανον. Mark's narrative is so generally matter-of-fact and there is so little in the subject matter or context to warrant the expectation of effort at literary embellishment, that it is easiest to regard these as accidental concurrences. Other accidental homoeoteleuta are probably John 5: 10 σάββατον—κράββατον; Acts 9: 12 ὁράματι—δνόματι; 2 Tim. 4: 10 Ταλατίαν—Δαλματίαν; 1 Peter 1: 1 Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας; Rom. 1: 1 Παῦλος δοῦλος—ἀπόστολος (also Titus 1: 1); 1 Cor. 1: 1 Παῦλος—ἀπόστολος; and 2 Peter 1: 1 δοῦλος καὶ ἀπόστολος.

Series of homoeoteleuta occur in a number of passages which contain usually lists of virtues or vices. The figures often occur in pairs. That the homoeoteleuton is not unavoidable in such series is shown by 1 Tim. 6: 4, 5.

Matt. 15: 19 μοιχεῖαι, πορνεῖαι—ψευδομαρτυρίαι, βλασφημίαι  
 15: 30 χωλούς, χυλούς, τυφλούς, χωφούς

Mark. 7: 22 πλεονεξίαι, πονηρίαι—βλασφημία, ὑπερηφανία

Rom. 1: 29, 30 ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ—φθόνου, φόνου  
 —ἀσυνέτους, ἀσυνθέτους. The effect is heightened  
 by the fact that some of the series begin alike.

5: 15, 16 παράπτωμα—χάρισμα—δώρημα—χρίμα—κατά-  
 κριμα—χάρισμα—δικαίωμα

11: 12 παράπτωμα—ἡττημα—πλήρωμα

1 Cor. 5: 8 κακίας καὶ πονηρίας—εἰλικρινίας καὶ ἀληθείας

2 Cor. 4: 8, 9 θλιβόμενοι—στενοχωρούμενοι—ἀπορούμενοι—ἐξ-  
 απορούμενοι—καταβαλλόμενοι—ἀπολλύμενοι

Gal. 5: 20 πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδωλολατρία—  
 φαρμακία, ἐριθίαι, διχοστασίαι

Eph. 4: 31 πᾶσα πικρία—δργή καὶ κραυγή—βλασφημία—πάση  
 κακίᾳ

Phil. 2: 17 θυσίᾳ καὶ λειτουργίᾳ

4: 1 ἀγαπητοὶ καὶ ἐπιπόθητοι—ἀγαπητοί

Col. 3: 8 κακίαν, βλασφημίαν, αἰσχρολογίαν

1 Tim. 3: 16 Ὅς ἐφανερώθη ἐν σαρκὶ, ἐδικαιώθη ἐν πνεύματι,  
 ὥφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη  
 ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

Heb. 11: 37, 38 ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι—πλανώ-  
 μενοι

Jas. 3: 17 ἀγνή—εἰρηνική, ἐπιεικής, εὐπειθής, ἀδιάκριτος,  
 ἀνυπόχριτος

1 Peter 4: 3 ἀσελγείας, ἐπιθυμίας, οἰνοφλυγίας, εἰδωλολα-  
 τρίας

Rev. 17: 14 κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί

18: 12—14 πᾶν ἔύλον θύνιον καὶ πᾶν σκεῦος ἐλεφάντινον—  
 καὶ σιδήρου καὶ μαρμάρου, καὶ κιννάμωμον καὶ  
 ἄμωμον—καὶ λίθανον καὶ οἶνον—τὰ λιπαρὰ καὶ  
 τὰ λαμπρά.

## 4.

## PLAY ON WORDS.

The second general division of the subject consists of like-sounding words of different derivation or of formations from the same root, used with reference to each other both in sound and meaning in the same context, but having different meanings.

It is to designate this kind of sound resemblances that the term paronomasia is most frequently used.

Such plays on the sound-likeness and difference in meaning of words in close proximity are quite common both in Hebrew and Greek literature. They were not regarded as merely facetious, as we are apt to regard anything approaching a pun. The Hebrews believed profoundly in the significance of names. The Greek philosophers often juggled with words, seemingly under the impression that in so doing they were dealing with realities. The Stoicks accomplished their allegorical interpretations of Homer largely by "capricious playing with etymologies". (Cf. Cicero, *De Natura Deorum*, III, 24, 63.)

For convenience the paronomasias of this general division are here grouped into four classes: paronomasia, involving like-sounding words of different meaning, not included in the three following classes; plays on proper names; words derived from the same root used to express an antithesis; plays on different meanings of the same word.

In the first group, there seems to be no vital distinction between plays on the similarity between words of entirely different origin and words derived from a common root, and they are not separated in the list that follows. It so happens that in the illustrations at hand from Hellenistic and classical writings the former class is more largely represented than in the New Testament. Many Old Testament paronomasias are of this kind. See Isa. 1: 23; 41: 2.

ἀνθρώπους οὐδὲν ἐλευθέρους, δλέθρους καὶ τοιαῦτα πεποιηκότας.

Demosthenes, Aristocr. 688. 6.  
εἰπόν 'Γπὸ τὶ δένδρον ἴδεις—'Γπὸ σχῖνον. εἰπε δὲ Δανιήλ—σχίσει  
σε μέσον.

Susannah 54, 55.  
εἰπεν ὑπὸ πρῆνον. εἰπε δὲ Δανιήλ—τὴν ρομφαίαν ἔχων πρίσαι σε  
μέσον.

Ibid. 58, 59.  
δτι οὓς ζηλώσεως ἀκροᾶται τὰ πάντα καὶ θροῦς γογγυσμῶν οὐκ  
ἀποκρύπτεται

Wisdom 1: 10.  
θέλεις δὲ μὴ ἀργὰ εἶναι τὰ τῆς σωφίας σου ἔργα.

Ibid. 14: 5.  
εξ ἀπειρίας μᾶλλον δὲ ἀπορίας. Acta Apocr. p. 243.

Plays on the different meaning of words of common derivation are the most common; as "Peter was such an upright, downright, outright sort of a man". Some illustrations from Greek writers are added.

μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι. Thuc. 2, 62.  
 δόξας παραδόξως—διατεσῶσθαι. Diod. Sic. 11, 57.  
 δμότροπός τε καὶ δμότροφος. Plato, *Phaedo*, 83 d.  
 συνθέσθαι γάρ ἡμέρας. νύκτωρ δὲ ἐπιθέσθαι. Strabo. 9. 402.  
 δρομεὺς δρομικῶς καὶ δ φωνασχός φωνασκικῶς. Epictetus I, 4, 20.  
 See also in general Antiph. 5. 91. Aeschines, *Ctesiphon* § 78.  
 Xenophon, *Anab.* 5. 8. 21. Lys. in *Philon*, 17. Plato, *Republic*  
 580b. 3 Esdras IV, 62. Epictetus I. 6, 2-3. I. 3, 14.

A list of passages containing the paronomasias classified in this group follows. Bernard (Expositors' Greek Testament, 2 Cor. 1: 13) says very truly that the paronomasias cannot be reproduced in English. It is indeed as impossible to reproduce them in another language as it is to translate verse or rhyme. The best that can be done in the latter case is to write a poem with a similar versification and system of rhyme in the other language, keeping fairly close to the thought and imagery of the original. A similar effort to imitate in English the sound effect of the paronomasias may prove helpful. It is bound to fall short of correct representation, however, because the English will be more strained and unnatural than the Greek, and because to our ears anything that approaches a pun tends to seem comic. However, the effort seems worth while as an aid to the imagination. The translations do not pretend either to exactness or to good English style.

Matt. 6: 16 ἀφανίζουσιν γάρ τὰ πρόσωπα αὐτῶν δπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες. "They disfigure their faces that they may figure in public as fasting."

7: 25 καὶ προσέπεσαν τῇ οἰκίᾳ, καὶ οὐκ ἔπεσεν. "And the winds blew and fell upon that house and it fell not."

10: 26 οὐδὲν γάρ ἔστιν κεχαλυμμένον δ οὐκ ἀποκαλυφθήσεται. "For there is nothing concealed that shall not be revealed."

11: 12 ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. "The kingdom of heaven is entered by violence and violent men take it by storm."

12: 41 ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς καὶ καταχρινοῦσιν αὐτήν, "Shall stand up at the Judgment with this generation and judge it guilty.."

18: 8 καλόν οοί ἔστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἡ χωλόν. "Thou wilt scarce be blamed if thou enter life halt or maimed."

**Matt. 21: 41** λέγουσιν αὐτῷ κακοὺς κακῶς ἀπολέσει αὐτούς. “They answer him, He will wickedly destroy those wicked men.”

Cf. Demosthenes *Mid.* 413b εἰ κακὸς κακῶς ἀπολῆ.

Also Aristoph. *Plut.* 418. Diog. *Laert.* 2, 76.

Alciphron 3, 10. Aeschylus, *Persians* 1041.

**21: 41** τὸν ἀμπελῶνα ἔκδωσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρπούς. “He will tender the vineyard to other farmers who will render him the fruit.”

**23: 6** φιλοῦσι δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς. “For they love the uppermost seats at synagogues and feasts.”

**24: 6** μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. “They will tell you of wars and tales of wars.”

**Mark 4: 22** οὐ γάρ ἔστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἐλιήθῃ εἰς φανερὸν. “For there is nothing secreted that shall not be made manifest, nor secret that shall not come to light”

**4: 32** ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν “So that the birds of heaven can lodge where its shade overshadows them.”

**7: 37** ποιεῖ—καὶ ἀλάλους λαλεῖν. “He makes even the speechless speak.” (ἀλάλους is rare for dumb. See LXX Isa. 35: 6.)

**9: 43** καλόν ἔστιν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν. “Thou’lt scarce be blamed if thou go maimed into Life.”

**9: 45** καλόν ἔστιν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλόν. “Small blame to thee to enter Life lame.”

**9: 50** ἐὰν δὲ τὸ ἄλας ἄναλον γένηται. “But if the salt become saltless.”

**12: 39** καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις. “The uppermost seats at synagogues and feasts.”

**13: 7** δταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων. “When they report wars and reports of wars.”

**Luke 6: 30** παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτε. “Give to everyone who begs, but from him who takes away thy goods beg not off.”

Luke 7: 41 δύο χρεοφιλέται ἦσαν δανιστῇ τινὶ· ὁ εἰς ὥφειλεν κτλ. “A certain creditor had two debtors; one was in debt to him etc.”

8: 17 οὐ γάρ ἔστιν χρυπτὸν ὁ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὁ οὐ μὴ γνωσθῇ. “For there is nothing secreted that shall not be made manifest; nor secret, that shall not be known.”

11: 31 χρίσει—κατακρινεῖ. See Matt. 12: 41.

11: 32 χρίσει—κατακρινοῦσιν. See 11: 31.

12: 33 θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, διοῦ κλέπτης οὐδὲ ἐγγίζει. “Treasure in heaven secure, which no thief can procure.”

14: 8 δταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν. “When thou hast the honor to be a guest at a wedding, take not the seat of honor.”

16: 5 χρεοφιλετῶν—πόσον δφείλεις. See Lk. 7: 41.

16: 11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνῷ πιστοὶ οὐδὲ ἐγένεσθε, τὸ ἀληθινὸν τίς οὐδὲν πιστεύσει. “If with the unrighteous mammon ye have not proven trustworthy, who will entrust to you the true wealth?”

18: 3 ἐνδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. “Give me justice on him who did me injustice.”

20: 46 πρωτοκαθεδρίας—πρωτοκλισίας. See Mk. 12: 39.

John 10: 16 καὶ γενήσονται μία ποίμνη, εἰς ποιμήν. “And they shall become one herd with one shepherd.”

10: 38 ἵνα γνῶτε καὶ γινώσκητε. “That ye may apprehend and comprehend.”

Acts 8: 30 γινώσκεις ἢ ἀναγινώσκεις. “Heedest thou what thou readest?” (Or, “Doth sense thy reading recompence?”)

13: 32 καὶ ἡμεῖς οὐμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην. “We apprise you of the fulfillment of the promise made etc.”

17: 23 ἀγνωστῷ θεῷ. οὖν ἀγνοοῦντες εὐσεβεῖτε. “To an unknown god. Whom therefore unknowingly ye worship etc.”

24: 3 πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα—μετὰ πάσης εὐχαριστίας. “Everyway and everywhere we accept it, with every feeling of thankfulness.”

Rom. 1: 2 εἰς εὐαγγέλιον θεοῦ ὁ προεπηγγείλατο διὰ τῶν προ-

φητῶν. “As a herald of God's good tidings which he first foretold thru the prophets.”

Rom. 1: 20 τὰ γάρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται ἡ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης. “From the creation of the world His everlasting power and divinity unseen are clearly seen, made known thru the things He made.”

1: 28 καὶ καθῶς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν. “And as they did not see fit to have God in their knowledge, he gave them up to a mind unfit.”

2: 1 ἐν φῷ γάρ κρίνεις τὸν ἔτερον, σεαυτὸν κατακρίνεις. “Wherein thou judgest thy fellow, thou adjudgest thyself guilty.”

2: 15 τῶν λογισμῶν κατηγορούντων ἡ ἀπολογουμένων. “Their convictions excusing or convicting.”

3: 2, 3 δτοι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ—εἰ ἡπίστησάν τινες μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει. “They received faithfully the oracles of God.—If some of them proved unfaithful shall their faithlessness make void the faithfulness of God?”

3: 5 εἰ δὲ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἔροῦμεν; μὴ ἀδικος ὁ θεὸς κτλ. “If our unrighteousness brings out the righteousness of God, what shall we say! That it is not right for God to punish?”

3: 26 πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης—εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. “To show His righteousness, that He might be righteous and treat as righteous those who have faith in Jesus.”

5: 16 κρίμα ἐξ ἐνὸς εἰς κατάκριμα. “Damnation thru one unto condemnation.”

5: 18 οὕτως καὶ δι' ἐνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. “So also thru the righteous deed of one, free grace came to all men bringing the righteous state that gives life.”

7: 2 ἡ γάρ ὥπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ. “For the married woman is under the marriage bond while her husband lives.”

Rom. 8: 13 εἰ γάρ κατὰ σάρκα ζῆτε μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. “If ye live by the flesh ye shall suffer death, but if by the Spirit ye put the fleshly deeds to death, ye shall live.”

11: 17 εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν. “But if cuttings were cut off.”

11: 19 ἐξεκλάσθησαν κλάδοι. (See above.)

12: 3 μὴ ὑπερφρονεῖν παρ' δ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. “Not to regard himself more highly than he should regard himself but to have regard to a sober regard for himself.”

12: 6 ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν κτλ. “Now that we have gifts of grace according to the differing grace given us.”

12: 10 τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι. “In brotherly affection toward one another tenderly affectioned.”

14: 22, 23 μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν φ δοκιμάζει. ὁ δὲ διαχρινόμενος ἐὰν φάγῃ κατακέριται. “Happy he that judges not himself by what he approves; but he who judges a thing doubtful, adjudges himself guilty, if he eat.”

16: 2 καὶ παραστῆτε αὐτῇ—καὶ γάρ αὐτῇ προστάτις πολλῶν κτλ. “And assist her—for she herself has been an assistant to many etc.”

1 Cor. 2: 13 ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικὰ συνκρίνοντες. “But in words taught by the Spirit, combining spiritual things with spiritual words.”

7: 22 ὁ γάρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν· ὅμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ. “The slave called by the Lord is the freedman of the Lord; likewise the freeman who is called is the slave of Christ.”

7: 31 καὶ οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι. “And those that use the world as not abusing it.”

7: 33 ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικὶ, καὶ μεμέρισται. “The married man minds the things of the world, how to please his wife and is double-minded.”

1 Cor. 9: 14 οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν. “Even so did the Lord arrange that the messengers of the gospel message should live by their mission.”

9: 21 τοῖς ἀνόμοις ὡς ἀνομος, μηδ ὁν ἀνομος θεοῦ ἀλλ' ἐνομος Χριστοῦ. “To those without law as lawless—not lawless to God but, on the contrary, under the law of Christ.”

9: 22 τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω. “I have become all things to all that by all means I may save some of them.”

10: 29 εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῷ. “If I partake by grace, why am I evil spoken of for that for which I say grace?”

11: 29 κρίμα ἔσυτῷ ἔσθιει καὶ πίνει μὴ διακρίνων τὸ σῶμα. “By his eating and drinking brings judgment on himself because he misjudges the body.”

11: 31 εἰ δὲ ἔσαυτοὺς διεκρίνομεν, οὐχ ἀν ἐκρινόμεθα· κρινόμενοι δὲ ὑπὸ τοῦ κυρίου παιδεύμεθα, ἵνα μὴ σὺν τῷ κόσμῳ καταχριθῶμεν. “If we judged about ourselves rightly we would not be judged; but now that we are judged we are chastened by the Lord, that we may not be adjudged guilty with the world.”

12: 23 καὶ ἀ δοκοῦμεν ἀτιμότερα—τούτοις τιμὴν περισσοτέραν περιτίθεμεν. “We bestow greater care on the parts of the body we care least for.”

13: 1 ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ—γέγονα χαλχὸς ἡχῶν ἡ κύμβαλον ἀλαλάζον. “If with the tongues of men and angels I lift my voice—I become like clanging brass or the cymbal’s noise.”

14: 10 τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσὶν—καὶ οὐδὲν ἀφωνον. “So many kinds of voices—and none of them voiceless.”

15: 28 τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἦ δ θεὸς πάντα ἐν πᾶσιν. “To Him who subjected all to him that God may by all in all.”

15: 50 οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. “Neither does corruption inherit incorruption.”

15: 53 δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. “For this

corruptible must put on incorruption and this mortal must put on immortality."

1 Cor. 15: 54 δταν δὲ τὸ θνητὸν τοῦτο ἐνδύσηται τὴν ἀθανασίαν.  
(See above.)

2 Cor. 1: 13, 14 ἀλλ' ἡ ἡ ἀναγινώσκετε ἥ καὶ ἐπιγινώσκετε, ἐλπίζω  
δὲ δτι ἔως τέλους ἐπιγινώσεθε, καθὼς καὶ ἐπέγνωτε  
κτλ. "Nothing but what ye know from reading  
and acknowledge and I hope will acknowledge to  
the end, just as ye acknowledged us in part, etc."

2: 11 οὐ γάρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν. "For we  
surmize his devices."

3: 2 γινωσκομένη καὶ ἀναγινωσκομένη ὑπὲρ πάντων κτλ.  
"readily known and read by all men."

3: 5, 6 οὐδὲ δτι ἀφ' ἐσωτῶν ἵκανοι ἐσμεν—ἀλλ' ἡ ἵκανότης  
ἡμῶν ἐκ τοῦ θεοῦ, δς καὶ ἵκανωσεν ἡμᾶς διακόνους  
κτλ. "Not that we are of ourselves able—but  
our ability is from God, who enabled us as  
ministers."

3: 14 τὸ αὐτὸ κάλυμμα—μένει μὴ ἀνακαλυπτόμενον. "The  
same veil remains—not unveiled."

4: 8 ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι. "At a loss  
but not losing heart."

4: 15 ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλεόνων τὴν εὐχα-  
ριστίαν περισσεύσῃ. "That the free gift, manifold  
through the many, may make thanksgiving abound  
etc."

8: 22 ἐν πολλοῖς πολλάκις (note also πολύ and πολλῆ).  
"Again and again."

9: 8 δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὅμᾶς,  
ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισ-  
σεύητε εἰς πᾶν ἔργον ἀγαθόν. "All grace abound  
for you, so that in all things alway all sufficiency  
may be yours and ye may abound unto all good  
works." Cf. Plato, *Menex* 247 a. Hermas, *Mand.*  
xi. 3.

10: 12 οὐ γάρ τολμῶμεν ἐνκρῖναι ἥ συνκρῖναι κτλ. "For  
we are not bold enough to declare ourselves among  
or to compare ourselves with etc." Cf. Xenophon,  
*Anabasis* 2. 4. 10 αὐτοὶ ἐφ' ἐσωτῶν.

12: 4 καὶ ἤκουσεν ἄρρητα ρήματα. "And heard unutter-  
able utterances."

2 Cor. 12: 15 ἐγὼ δὲ ἤδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι. “I will most gladly spend and be expended.”

Gal. 1: 8 Η̄ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίσται ὑμῖν παρ’ ὁ εὐαγγελισάμεθα ὑμῖν κτλ. “Or an angel from heaven bring you an evangel other than that with which we evangelized you etc.”

2: 14 εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖον. “If thou, a Jew livest in Gentile and not in Jewish fashion, how requirest thou the Gentiles to live like Jews?”

3: 9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραὰμ. “So that those who are of the faith are blessed with faithful Abraham.”

3: 17 διαθήκην προκεκυρωμένην—ὅ—νόμος οὐκ ἀκυροῦ. “A covenant previously confirmed by God—the law cannot render infirm.”

3: 18 εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας. “For if by law is the law of inheritance then it is no longer by promise.”

5: 7, 8 τίς ὑμᾶς ἐνέκοψεν ἀληθείᾳ μὴ πείθεσθαι; η̄ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. “Who dissuaded you from obeying the truth? This persuasion came not from Him who called you.”

6: 14 ἐν τῷ σταυρῷ τοῦ χυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι’ οὗ ἐμοὶ κόσμος ἐσταύρωται καγὼ κόσμῳ. “In the crucifixion of our Lord Jesus Christ by which the world was crucified to me etc.”

Eph. 1: 6 εἰς ἔπανον δόξης τῆς χάριτος αὐτοῦ ἡς ἔχαριτωσεν ὑμᾶς. “To the praise of the glory of his free grace which he freely granted us etc.”

1: 23 η̄τις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου. “Which is his body, the fullness of Him who fully fills everything everywhere.”

3: 6 τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου. “Of the fulfilment in Christ Jesus of the good tidings foretold.”

3: 14, 15 πρὸς τὸν πατέρα ἐξ οὗ πᾶσα πατριὰ κτλ. “To the Father from whom every fatherhood etc.”

3: 19 γνῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην κτλ. “And to know the love of Christ which surpasses knowledge.”

Eph. 3: 19 ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ. "That ye may be made full unto the whole fullness of God."

5: 20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων. "Giving thanks always for all things."

6: 13, 14 ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἀπαντα κατεργασάμενοι στῆναι. "That ye may be able to withstand in the evil day, and having done all, to stand."

Phil. 1: 3 ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν. "At all remembrance of you, always in all my supplications for you all." See Xenophon, *Mem.* 3. 12. 6; 4. 4. 4; 2. 5. 7.

1: 16 διτὶ εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι, οἱ δὲ ἐξ ἐριθίας τὸν χριστὸν καταγγέλλουσιν. "That I am set as a champion of the gospel, some proclaim Christ's gospel from faction etc."

1: 24, 25 τὸ δὲ ἐπιμένειν τῇ σαρκὶ ἀναγκαιότερον δι'. ὑμᾶς. καὶ τοῦτο πεποιθώς οἶδα διτὶ μενῶ καὶ παραμενῶ. "But to reside still in the flesh is more needful for your sake. And having this confidence, I know that I will abide and remain beside you all."

2: 12, 13 τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε, θεδὲς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν. "Work out your own salvation for it is God who works in you etc."

2: 17, 18 χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν· τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συνχαίρετε μοι. "I joy and rejoice with you all: and in the same manner do ye joy and rejoice with me."

2: 19, 20 ἵνα κάγὼ εὐψυχῶ γνοὺς τὰ περὶ ὑμῶν. οὐδένα γάρ ἔχω ισόψυχον κτλ. "That I may be in good spirits when I learn your state; for I have no kindred spirit like him etc."

3: 2, 3 βλέπετε τὴν κατατομήν. ἡμεῖς γάρ ἐσμεν ἡ περιτομὴ κτλ. "Beware of the abscision; for we are the circumcision etc." Cf. Diog. Laert. 6. 24.

3: 11 εἰ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. "If by any means I may arrive at the rising from the dead."

Phil. 3: 11, 12 οὐχ δτι ἔδη ἔλαβον—διώκω δὲ εἰ καὶ καταλάβω ἐφ' ὃ καὶ κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ. ἀδελφοί, ἔγώ ἐμαυτὸν οὕπω λογίζομαι κατειληφέναι κτλ. “Not that I have already obtained—but I pursue the attainment of that for which I was retained by Christ Jesus. Brethren, I count not myself yet to have attained it, etc.”

4: 7 ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα κτλ. “Which surpasses all thinking shall guard your hearts and thoughts etc.”

4: 12 ἐν παντὶ καὶ ἐν πᾶσιν μεμόημαι. “In all things and among all have I learned the secret.”

Col. 1: 11, 12 μετὰ χαρᾶς εὐχαριστοῦντες τῷ πατρὶ κτλ. “With joy and rejoicing giving thanks to the Father.”

1: 18 πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων. “The first-born after death that in all things he might be first.”

2: 9, 10 ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι. “In him dwells the whole fullness of divinity bodily, and ye are fulfilled in him.”

3: 11 ἀλλὰ πάντα καὶ ἐν πᾶσιν Χριστός. “But Christ is all and in all.”

1 Thes. 1: 2 πάντοτε περὶ πάντων ὑμῶν. “Always for all of you.”

5: 23 ἀγιάσαι ὑμᾶς δόλοτελεῖς, καὶ δόλοκληρον κτλ. “Make you with holiness replete, and complete in your spirit, soul, and body be kept blameless etc.”

2 Thes. 3: 2, 3 οὐ γάρ πάντων ἡ πίστις πιστὸς δέ ἐστιν ὁ κύριος. all have not the faith; but faithful is the Lord.”

3: 11 μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους. “Not attending to their business but being busybodies.”

3: 16 διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων ὑμῶν. “Always and in all ways. The Lord be with you all.”

1 Tim. 1: 4 μηδὲ προσέχειν μύθοις—αἵτινες ἐκζητήσεις παρέχουσιν κτλ. “Not to attend to myths—which tend to questionings etc.”

1: 8 καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται. “The law is good if made use of lawfully.” Cf. Epictetus I. 4. 12, 13. Diod. Sic. 11. 57.

1 Tim. 2: 9 ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς κτλ. “That the women likewise adorn themselves with modest adornment with modesty and sobriety.”

6: 17, 18 τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε—μηδὲ ἡλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ’ ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουτίων;—ἀγαθοεργεῖν πλουτεῖν ἐν ἔργοις καλοῖς κτλ. “Charge the rich in this world not to have their hope in uncertain riches, but in God who gives us all things richly—to work good and to be rich in good works.”

2 Tim. 1: 10 φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρας. “But now made clear by the appearing of the Savior.”

2: 9 ἐν ᾧ κακοπαθῶ μεχρὶ δεσμῶν ὡς κακοῦργος ἀλλ’ ὁ λόγος τοῦ θεοῦ οὐ δέδεται “In which I suffer evil unto bonds as an evil doer, but the word of God is not bound.”

2: 13 εἰ ἀπιστοῦμεν, ἔκεινος πιστὸς μένει. “If we give up the faith, He remains faithful.”

3: 2 φίλαυτοι, φιλάργυροι. “Self-lovers, money-lovers.”

3: 4 φιλήδονοι μᾶλλον ἢ φιλόθεοι. “Lovers of pleasure rather than lovers of God.”

3: 17 ἵνα ἄρτιος ἢ ὁ τοῦ θεοῦ ἄνθρωπος πρὸς πᾶν ἔργον ἀγαθὸν ἔξηρτισμένος. “That the man of God may be complete, completely fitted out for every kind of good work.”

4: 8 ὁ τῆς δικαιοσύνης στέφανος, δν ἀποδώσει μοι ὁ κύριος —ὁ δίκαιος κριτής. “The crown of righteousness which the Lord, the righteous judge etc.”

Titus 1: 5 ἀπέλειπόν σε ἐν Κρήτῃ ἵνα τὰ λείποντα ἐπιδιορθώσῃ. “I left thee behind in Crete that thou shouldst straighten up the things that were left.”

1: 8 φιλόξενον, φιλάγαθον. “Given to hospitality, given to benefactions.” (Cf. Plato, *Phaedrus*, 83 a.)

2: 4 φιλάνδρους εἶναι, φιλοτέκνους. “Devoted to their husbands, devoted to their children.”

2: 15 ταῦτα λάλει καὶ παραχάλει. “In these things speak and beseech etc.” Cf. Thuc. 2. 62.

Phil. 18, 19 εἰ δέ τι—δφείλει, τοῦτο ἔμοι ἐλλόγα—ἵνα μὴ λέγω σοι δτι καὶ σεαυτόν μοι προσοφείλεις. “If he is in

debt to thee charge it to me—that I may not remind thee that to me thou art indebted for thy own self."

**Hebrew 1: 1** πολυμερῶς καὶ πολυτροπῶς πάλαι ὁ θεὸς λαλήσας. "God, having of old spoken in divers parts and in divers ways."

**5: 8** ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν. "Secured knowledge of obedience by what he endured." See Herodotus I. 207. Aeschylus, *Agam.* 170. Philo, *De Profug.* 25. Demosthenes 1232.

**7: 23, 24** διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν· ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰώνα. "Are hindered by death from retaining the office: but he by remaining forever etc."

**7: 25** σώζειν εἰς τὸ παντελές δύναται—πάντοτε ζῶν κτλ. "He is able to save to the end—since he lives endlessly etc."

**9: 11** Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν. "But Christ having become a high priest of good things to come etc."

**11: 27** τὸ γὰρ ἀόρατον ὡς ὄρῶν ἐκαρτέρησεν. "For he endured as if seeing the Unseen."

**12: 1** τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων —δι’ ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα. "Having such a cloud of witnesses set about us—let us run with endurance the race set before us."

**12: 3** ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν. "For we bespeak your attention to him who endured such evil speaking from sinners etc."

**12: 12, 13** διὸ τὰς παρειμένας χεῖρας—ἀνορθώσατε, καὶ τροχιὰς δρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν. "Wherefore straighten up the hanging hands and make straight paths for your feet."

**13: 1, 2** ἡ φιλαδελφία μενέτω. τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. "Let love of the brethren continue. Let not love of strangers be unknown, for by hospitality some have unknowingly been host to angels."

James 1: 3, 4 τὸ δοκίμιον ὑμῶν τῆς πίστεως; κατεργάζεται ὑπομονή· η δὲ ὑπομονὴ ἔργον τέλειον ἔχεται. “The proving of your faith works out patience. And let patience have its work perfect etc.”

2: 4 οὐδὲ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν. “Do ye not discriminate among yourselves and become judges with incriminating thoughts?”

2: 22 βλέπετε δτε η πίστις συνήργει τοῖς ἔργοις αὐτοῦ. “Ye see that faith was a co-worker with his works.”

4: 13 σήμερον ἢ αὔριον πορευσόμεθα—καὶ ἐμπορευσόμεθα. “Today or tomorrow we will proceed—and trade and lay up the proceeds.”

5: 6 καταδικάσατε, ἐφονεύσατε τὸν δίκαιον. “Ye have pronounced the guiltless guilty and killed him.”

1 Peter 1: 7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὑρεθῇ. “That the testing of your faith may be found more precious than gold which perishes even tho it stands the test of fire.”

1: 12 ἀ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς —εἰς ἀ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. “Which evangel has been given you thru your evangelists —which angels desire etc.”

3: 15 ἔτοιμοι ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον. “Always ready with an answer such as your faith requires for everyone who inquires etc.”

4: 10 ἔκαστος καθὼς ἔλαβεν χάρισμα—ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ. “Each as he has received a gift of grace—as good stewards of the manifold grace of God.”

2 Peter 2: 16 ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ κτλ. “A voiceless ass with a man's voice etc.”

1 John 1: 5 η ἀγγελία ἡν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλομεν ὑμῖν. “The announcement which we heard from him and announce to you.”

1: 9 δίκαιοις ἵνα—καθαρίσῃ ὑμᾶς ἀπὸ πάσης ἀδικίας. “He is just—to cleanse us from all injustice.”

3: 20 ἐὰν καταγινώσκῃ ὑμῶν η καρδία, δτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ὑμῶν καὶ γινώσκει πάντα. “If

our heart acknowledges evil in us, God is greater than our heart and has knowledge of all things."

3 John 7, 8 ὅπèρ γάρ τοῦ δνόματος ἐξῆλθαν μηδὲν λαμβάνοντες ἀπὸ τῶν ἔθνικῶν. ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, "For they went forth for the sake of the Name receiving nothing from the Gentiles. Therefore we ought to receive such etc."

Jude 15 πάντας τοὺς ἀσεβεῖς περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὡν ἡσέβησαν—καὶ ἀμαρτωλοὶ ἀσεβεῖς. "All the ungodly of the ungodly deeds which they have ungodly done—which ungodly sinners etc."

Rev. 3: 7, 8 δ ἔχων τὴν κλεῖν Δανείδ, δ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει. "He that has the lock of David, who opens and none can lock, who locks and none can open."

3: 10 ἐπὶ τῆς οἰκουμένης δλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. "On the whole inhabited world to try the inhabitants of the earth."

3: 18 πεπυρωμένον ἔχ πυρὸς. "Purified by fire."

12: 15 ὅδωρ ὡς ποταμὸν, ἵνα αὐτὴν ποταμοφόρητον. "Water like a torrent, that she might be torn away by it."

13: 6 καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. "And his tabernacle, even those who tabernacle in heaven."

14: 6 ἄλλον ἄγγελον—ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι. "Another angel—having an eternal evangel to evangelize."

17: 8 δτι ἦν καὶ οὐκ ἔστιν καὶ πάρεσται. "That it was and has disappeared and will reappear."

20: 10 καὶ ὁ διάβολος—ἐβλήθη εἰς τὴν λίμνην. "And the devil was bedeviled in the lake of fire."

21: 3 ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων καὶ σκηνώσαι μετ' αὐτῶν. "The tabernacle of God is with men and he will tabernacle with them."

22: 5 καὶ οὐκ ἔχουσιν χρείαν φωτὸς λύχνου καὶ φῶς ἡλίου δτι κύριος ὁ θεὸς φωτίσει ἐπ' αὐτοὺς. "And they need not light of lamp nor light of sun, for the Lord God enlightens them."

## PLAYS ON PROPER NAMES.

In the Old Testament plays on the meaning of proper names are relatively frequent. Often they take the form of popular etymologies. Such instances as the names of Eve, Moses, and Samuel come readily to mind. Sometimes the simple meaning of the name as common noun is played on, as in the case of Nabal (1 Sam. 25: 25) "Fool is his name and folly is with him."

נָבָל שָׁמָן : וְנָבָלָה פָּאָה :

In Greek literature such plays, with an admixture of levity unknown to the Old Testament, are found all the way from Homer to Euripides.

Ἄτη, ἡ πάντας ἀᾶται. Homer, *Il. XIX*, 91.

δὲ Ἀρίστωνος υἱὸς τὸν ἀριστὸν κτλ. Plato, *Rep.* 580 b.

See the play on the name of Polynices. Eur., *Phoen.* 636.

Such cases are strangely infrequent in the New Testament, when we consider that most of the New Testament writers were Jews, with the Old Testament constantly in mind, and that they used the Greek language.

The etymology of the name Jesus is explained in Matt. 1: 21, "for it is he that shall save his people from their sins," but the verbal resemblance is entirely lost in the Greek: καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γάρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν.

The well-known play on Peter's name, Matt. 16: 18, σὺ εἶ Πετρός, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ κτλ., is in the same class with the paronomasia on Nabal's name, though it is probable that the Aramaic had simply Cephas (אַפְּאָה) in both clauses.

Philemon 20 is usually supposed to contain a play on the name of the Christian slave Onesimus whom Paul had converted and was returning to his master. δναίμην may be a play on Ὀνήσιμον, but in the undoubted reference to the significance of the name in Philemon 11, Paul uses another root as the basis of the paronomasia: τὸν ποτέ σοι ἀχρηστὸν, νυνὶ δέ σοι καὶ ἐμοὶ εὔχρηστον, "once unprofitable to thee, but now profitable to us both."

In addition to these cases, it is just possible there may be in 2 Cor. 1: 21 a play on the etymology of Χριστόν. Since it lacks the article, it is to be regarded as a proper name. The

passage reads: ὁ δὲ βεβαιῶν ἡμᾶς σὸν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς, θεός: "It is God who established us with you in the Anointed One and anointed us." Compare Justin, *Apology*, 4: 5: Χριστιανοὶ γάρ εἰναι κατηγορούμεθα· τὸ δὲ χρηστὸν μισεῖσθει οὐ δίκαιον.

## 6.

### PARONOMASIA BASED ON WORDS USED WITH MORE THAN ONE MEANING.

Closely related to the varieties of paronomasia treated in the two preceding sections is the use of the same word in close proximity with two or more different meanings. The effect is that of paradox or a playful fallacy of the ambiguous middle, such as Zeno is said to have made use of, seriously enough, in his moralizing syllogisms. (See Arnold, *Roman Stoicism*, p. 73). The recognition of such figures is often important for exegesis. Some commentators ignore the figure, in theory at least. Thus Bernard, commenting on 2 Cor. 5: 21 in the *Expositor's Greek Testament*, remarks: "ἀμαρτία cannot be translated 'sin-offering' (as at Lev. 4: 8, 21, 24, 34), for it cannot have two different meanings in the same clause." It would be a difficult principle to apply to Luke 9: 60: "Leave the dead to bury their own dead." This form of paronomasia is found in classical writers. For example: "Malum est in necessitate vivere. Sed in necessitate vivere necessitas nulla est." Seneca, Ep. 12: 10. And in the Old Testament, as in Eccl. 4: 1 in which מִנְמָה means both "comforter" and "avenger". In most of the cases in the list which follows the word is used once in a literal and then in a figurative sense or vice versa. The exceptions are starred.

#### WORDS USED IN TWO SENSES.

Matt. 3: 11 βαπτίζω (ἐν ὅδατι)—βαπτίσει (ἐν πνεύματι).  
 4: 18, 19 ἀλεεῖς—ἀλεεῖς ἀνθρώπων.  
 5: 19 ἐλαχίστων (smallest)—ἐλάχιστο (least honorable).  
 6: 34 μὴ οὖν μεριμνήσατε εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει αὐτῆς.  
 8: 22 ἄφετο τοὺς νεκροὺς θάψαι τοὺς ἔαυτῶν νεκρούς.  
 10: 28 ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν δυναμένων ἀποκτεῖναι.

**Matt. 10: 39** εύρων, ψυχὴν, and ἀπολέσαι (once literal and once figurative).

10: 40 δεχόμενος—δέχεται (twice) (of hospitality and faith).

12: 46, 48, 49 μήτηρ and ἀδελφοί (both of blood-kinship and spiritual kinship).

13: 12 δοτις δὲ οὐκ ἔχει, καὶ δὲ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.  
See 25: 29.

16: 25 (See 10: 39.)

18: 4, 5 παιδίον (child and child in humility).

18: 5 δέξηται—δέχεται (see 10: 40).

\*19: 30 πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι (in time and reward).

\*20: 16 see above.

\*22: 16 ἀληθῆς (honest)—ἐν ἀληθείᾳ (truly). Cf. Lk. 20: 21.

\*22: 44 κύριος (God)—τῷ κυρίῳ μου (the king?).

25: 29 μὴ ἔχοντι—καὶ δὲ ἔχει (of character and wealth). Cf. 13: 12.

27: 42 ἄλλους ἔσωσεν, ἔσωτὸν οὐ δύναται σῶσαι.

**Mark** 3: 32–34 μήτηρ and ἀδελφοί. (See Matt. 12: 46, 46. 49.)

4: 25 ἔχει. (See Matt. 25: 29.)

8: 35 ψυχὴν σῶσαι, ἀπολέσαι. (See Matt. 10: 39.)

9: 37 δέξηται. (See Matt. 10: 40.)

\*10: 31 πρῶτοι, ἔσχατοι. (See Matt. 19: 30.)

12: 36 κύριος τῷ κυρίῳ μου. (See Matt. 22: 44.)

15: 32 ἄλλους ἔσωσεν κτλ. (See Matt. 27: 42).

**Luke** 8: 20, 21 μήτηρ, ἀδελφοί. (See Matt. 12: 46, 48, 49.)

9: 24 σῶσαι, ψυχὴν, ἀπολέσαι. (See Matt. 10: 39.)

9: 48 δέξηται—δέχεται. (See Matt. 10: 40.)

9: 60 νεκρούς. (See Matt. 8: 22.)

\*13: 30 ἔσχατοι, πρῶτοι. (See Matt. 19: 30.)

17: 33 ψυχὴν, ἀπολέσαι. (See Matt. 10: 39.)

19: 26 μὴ ἔχοντες—ἔχει. (See Matt. 25: 29.)

\*20: 42 κύριος τῷ κυρίῳ μου. (See Matt. 22: 44.)

23: 35 ἔσωσεν, σωσάτω. (See Matt. 27: 42.)

\***John** 2: 23, 24 ἐπίστευσαν (believed)—ἐπίστευεν (trust).

3: 7, 8 πνεῦμα, wind and spirit.

4: 13, 14 ὅδατος and διψήσει (literal and spiritual).

4: 24 πνεῦμα (spirit)—πνεύματι (a right disposition).

4: 35 θερισμός (grain)—θερισμόν (spiritual).

6: 27 βρῶσιν.

6: 31, 32 ἄρτον ἐκ τοῦ οὐρανοῦ (manna and Christ).

11: 26 καὶ ἀποθάνῃ ζήσεται,—ζῶν—μὴ ἀποθάνῃ.

12: 25 ψυχὴν. (See Matt. 10: 39.)

\*Acts 2: 34 χύριος τῷ χυρίῳ μου. (See Matt. 22: 44.)

23: 2, 3 τύπτειν (with the hand or a weapon; with a curse).

Rom. 1: 17 πίστεως (faith), εἰς πίστιν (to the believer). In the original of the quotation πίστεως is “faithfulness”.

\*2: 14 νόμον (a law code), νόμος (rule of action).

2: 25-29 περιτομὴ, ἀκροβυστία.

6: 8, 9 ἀπεθάνομεν (in mystical union), ἀποθνήσκει (lit.).

\*7: 21-23 νόμον (psychological law), νόμῳ (Mosaic law).

\*8: 2, 3, 4 ὁ γὰρ νόμος (regular procedure), τοῦ νόμου (Mosaic) Ἰσραὴλ.

\*14: 13 κρίνωμεν (judge people), κρίνατε (determine on a course of action).

1 Cor. 7: 22 δοῦλος (a slave and a follower of Christ).

9: 24 τρέχουσιν (a race), τρέχετε (live as a Christian)

\*11: 23 παρέδωκα (hand down or pass on information), παρεδίδοτο (betrayed).

2 Cor. 3: 1, 2 ἐπιστολῶν.

3: 3 πλαξίν.

4: 6 λάμψει—ἔλαμψεν. (If λάμψει refers to Gen. 1: 3).

5: 21 ἀμαρτίαν (personal sin), ἀμαρτίαν (a sin offering or treated as tho he had been a sinner. Cf. Gal. 3: 13).

10: 2—4 σάρκα (the evil nature), σαρκί (the body), σάρκα (with physical force).

Gal. 3: 13 κατάρας (curse pronounced by the law), κατάρα (accursed according to the law).

\*4: 9 γνόντες (knowing about God), γνωσθέντες (come into relations of care and fellowship). Cf. Ps. 1.

\*Eph. \*1: 3 εὐλογητός (thanked), εὐλογήσας (blessed).

\*6: 9 κύριοι (masters), ὁ κύριος (the Lord).

Col. 2: 11 περιτομὴ.

\*4: 1 κύριοι, κύριον. (See Eph. 6: 9.)

1 Tim. 4: 8 γύμναζε (πρὸς εὐσέβειαν), γυμνασία (σωματικὴ).

\*5: 3 χήρας, χήρας (official).

\*6: 5, 6 πορισμὸν (means of gain), πορισμός (advantage).

6: 17, 18 πλούτου (material wealth), πλουσίως (abundantly), πλουτεῖν (ἐν ἔργοις καλοῖς).

\*Hebr. 9: 15, 16 διαθήκη (will and covenant).

\*Jam. 1: 9, 10 ταπεινός (in modest circumstances), ταπεινώσει (humility).

Jam. 2: 26 νεκρόν.

3: 5, 6 πῦρ.

\*1 Pet. 3: 9 εὐλογοῦντες (invoking good), εὐλογίαν (legacy).

1 John 2: 3 γινώσκωμεν δτι ἐγνώσαμεν (we may be sure that we are in spiritual fellowship with).

2: 18 ἀντίχριστος (Antichrist), ἀντίχριστοι (enemies of Christ).

2: 19 ἐξ ὑμῶν (out from among us), ἐξ ὑμῶν (belong to us).

Rev. 21: 22 ναόν.

22: 18 ἐπιθῆ (add to), ἐπιθήσει (put upon him).

22: 19 ἀφέλη (subtract), ἀφελεῖ (deprive of).

## 7.

### ANTITHESES.

An antithesis in which the contrasted ideas are expressed by words which sound alike, gains in effect by the common background of sound. Such words are almost always derived from a common root. Such figures are very common in classical Greek writers, but very rare in the Old Testament. Where there is a series of such antitheses, monotony is sometimes avoided by avoiding such a paronomasia after it has been used once or twice. In 2 Cor. 5: 4 Paul effectively avoids a second paronomasia. οὐ θέλομεν ἐκδύσασθαι: ἀλλὰ ἐπενδύσασθαι, ἵνα καταποθῇ, τὸ θνητὸν ὑπὸ τῆς ζωῆς. We naturally expect ἀθανασίας instead of ζωῆς at the end. In 1 Cor. 15: 42, 43 after the contrast between φθορᾶ and ἀφθαρσίᾳ we find ἀτιμίᾳ followed in the second member of the antithesis by δόξῃ instead of τιμῇ. See also Rom. 16: 25, 26.

### LIST OF ANTITHESES WITH PARONOMASIA.

Matt. 5: 45 δικαίους καὶ ἀδίκους.

12: 37 δικαιωθή-σει—καταδικασθή-σει.

15: 17, 18 εἰσπορευόμενον—ἐκπορευόμενα.

19: 26 ἀδύνατόν ἔστιν—δυνατά

20: 28 διακονηθῆναι ἀλλὰ διακονῆσαι.

Mark 3: 4 ἀγαθοποιῆσαι η̄ κακοποιῆσαι.

7: 15 εἰσπορευόμενον—ἐκπορευόμενα. (See Matt. 15: 17, 18.)

10: 45 διακονηθῆναι ἀλλὰ διακονῆσαι. (See Matt. 20: 28.)

Mark 14: 58 χειροποίητον—ἀχειροποίητον.  
 16: 16 πιστεύσας—ἀπιστήσας.

Luke 6: 9 ἀγαθοποιησαι ἢ κακοποιησαι. (See Mark 3: 4.)  
 11: 40 τὸ ἔξωθεν καὶ τὸ ἔσωθεν.  
 12: 2 συγκεκαλυμμένον—ἀποκαλυφθήσεται.  
 18: 27 ἀδύνατα—δύνατα. (See Matt. 19: 26.)

John 1: 51 ἀναβαίνοντος—καταβαίνοντος.  
 3: 13 ἀναβέβηκεν—καταβάς.  
 8: 49 τιμῶ—ἀτιμάζετε.  
 10: 9 εἰσελεύσεται καὶ ἔξελεύσεται.  
 20: 27 ἀπιστος ἀλλὰ πιστός.

Acts 1: 21 εἰσῆλθεν καὶ ἔξῆλθεν.  
 9: 28 εἰσπορευόμενος καὶ ἐκπορευόμενος.  
 16: 37 ἔβαλον—ἐκβάλλουσιν.  
 23: 3 κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν.  
 24: 15 δικαίων τε καὶ ἀδίκων.

Rom. 1: 23 ἀφθάρτου—φθάρτου.  
 1: 25 κτίσει παρὰ τὸν κτίσαντα.  
 1: 26 φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν.  
 2: 5, 6 μετάνοιαν—ἀμετάνόητον.  
 2: 8 ἀπειθοῦσι—πειθομένοις.  
 4: 20 ἀπιστίᾳ—πίστει.  
 5: 19 παραχοῆς—ὑπαραχῆς.  
 6: 13 ἀδικίας—δικαιοσύνης.  
 9: 21 τιμὴν—ἀτιμίαν.  
 10: 6, 7 ἀναβήσεται—καταβήσεται . . . καταγαγεῖν—ἀναγαγεῖν.  
 11: 20 ἀπιστίᾳ—πίστει.  
 11: 24 ἀγριελαίου—καλλιέλαιον,  
 15: 1 δυνατοί—ἀδυνάτων.

1 Cor. 5: 3 ἀπών—παρών.  
 5: 8 ζύμῃ—ἀζύμοις.  
 7: 32, 33, 34 ἄγαμος—γαμήσας . . . ἄγαμος—γαμήσασα.  
 7: 35, 36 εὑσχημον—ἀσχημονεῖν.  
 9: 17, 18 ἔκών—ἄκων,  
 9: 20, 21 νόμον (4 times!)—ἀνόμοις, ἀνομος (2)—ἀνόμους.  
 9: 25 φθαρτόν—ἀφθαρτον.  
 12: 23 ἀσχήμονα—εὐσχημοσύνην.  
 14: 22 πιστεύουσιν—ἀπίστοις . . . ἀπίστοις—πιστεύουσιν.  
 15: 42 φθορᾶ—ἀφθαρσίᾳ.  
 15: 45 ζῶσαν—ζωοποιοῦν.

2 Cor. 5: 4 ἐκδύσασθαι—ἐπενδύσασθαι.

2 Cor. 5: 6 ἐνδημοῦντες—ἐκδημοῦμεν.  
 5: 8 ἐκδημοῦντες—ἐνδημῆσαι.  
 5: 9 ἐνδημοῦντες—ἐκδημοῦντες.  
 6: 8 δυσφημίας καὶ εὐφημίας.  
 6: 10 μηδὲν ἔχοντες—πάντα κατέχοντες.  
 6: 15 πιστῷ μετὰ ἀπίστου.  
 7: 5 ἔξωθεν μάχαι, ἔσωθεν φόβοι.  
 10: 1, 2 ἀπών—παρών.  
 10: 5, 6 ὑπακοήν—παρακοήν.  
 10: 11 ἀπόντες—παρόντες.  
 11: 19 ἀφρόνων φρόνιμοι ὅντες.  
 13: 2 παρών—ἀπών.  
 13: 7 δόκιμοι—ἀδόκιμοι.  
 13: 10 παρών—ἀπών.  
 Eph. 4: 9 ἀνέβη—κατέβη.  
 4: 10 καταβάς—ἀναβάς.  
 5: 15 ἔσωφοι—σοφοί.  
 Phil. 2: 12 παρουσία—ἀπουσίᾳ.  
 Col. 1: 16 δρατὰ καὶ ἀδρατα.  
 3: 9, 10 ἀπεκδυσάμενοι—ἐνδυσάμενοι.  
 1 Thes. 5: 21, 22 κατέχετε—ἀπέχετε.  
 1 Tim. 1: 9 νόμος—ἀνόμοις.  
 6: 7 εἰσηνέγκαμεν—ἔξενεγκεῖν.  
 2 Tim. 2: 20 τιμήν—ἀτιμίαν.  
 3: 4 φιλήδονοι μᾶλλον ἢ φιλόθεοι.  
 4: 2 εὐδαίρως ἀκαίρως.  
 Phil. 11 ἄχρηστον—εῦχρηστον.  
 Heb. 7: 5, 6 ἀποδεκατοῖν—δεδεκάτωκεν.  
 James 4: 14 φαινομένη—ἀφανίζομένη.  
 1 Peter 1: 23 φθαρτῆς ἀλλὰ ἀφθάρτου.  
 2: 6, 7 πιστεύουσιν· ἀπιστοῦσιν.  
 2: 14 κακοποιῶν—ἀγαθοποιῶν.  
 3: 17 ἀγαθοποιοῦντας—κακοποιοῦντας.  
 3: 18 δίκαιοις ὑπὲρ ἀδίκων.  
 3 John 11 ἀγαθοποιῶν—κακοποιῶν.

## CONCLUSIONS.

### LITERARY CHARACTER.

The varieties of paronomasia, which we have been investigating, are best suited to, and in consequence most frequently found in popular literature, especially the literature of direct address. Such are Genesis, Proverbs and the prophetic writings in the Old Testament, the discourses of Jesus in the Gospels, and the New Testament epistles. On the one hand they have not the crudeness and inconsequence of conversational punning or the popular proverb, nor, on the other, the refinements and artistic symmetries of formal literature. “The proper sphere of the play upon word would be in the ‘middle speech’, as in conversations, the epistolary style, in proverbs, epigrams, satires, and dialogues, where a jest is admissible. But it may have its place in grave and excited speech, giving it a tinge of sharpness and sarcasm. Thus Demosthenes, for instance, wields the play upon word as a mighty weapon of his δεινότης, and in a similar manner was it employed by the greatest prophets in their most earnest sermons.” (Casanowicz, *Paronomasia in the Old Testament*, p. 13.)

The study of the character and use of paronomasia in the New Testament adds one more ground to the conviction that these are popular and unstudied writings in the *κοινὴ* language for common people. (Cf. 1 Cor. 1: 26.)

In seeking to interpret the results of the investigation account must be taken of the character and purpose of different writings. Imaginative, impassioned, or controversial works call naturally for a more varied and literary style (in the technical sense) than does narrative, descriptive, or logical writing, the aim of which is simply to produce intellectual conviction or to give information. The discourses of Matthew, the vivid narratives of Mark, the high-strung controversy of 2 Corinthians, the flowing rhetoric of Hebrews, and the lofty symbolism of Revelation are as distinct in their use of paronomasia as in other features of their style. As to their use of paronomasia we may compare the New Testament writings with corresponding Greek writings, classical or contemporary, with Old Testament usage, and compare or contrast them with each other. Nevertheless a few general statements may be made as to the use of paronomasia in the New Testament as a whole. We

find in the use of the figure no "art for art's sake"; no striving for literary effect; no affectation or preciousness. The language is the natural expression of thought and feeling; it becomes figurative where the feeling and thought find in figurative language natural and forceful expression.

#### COMPARISON WITH CLASSICAL GREEK WRITERS.

The principal varieties of paronomasia which occur in classical Greek literature are found in the New Testament, but they are used in simpler ways, with less literary consciousness, so to speak. Numerous parallels have been already cited. To the lighter use of paronomasia in some of the classical writers, it would be hard to find New Testament parallels, since a serious purpose dominates the latter almost altogether. Paul's play on the name of Onesimus is hardly in the same vein as Aeschylus' playing on the name of Helen: ἐλένας, ἐλάνδρος, ἐλέπολις (*Agam.* 686, ss.).

Anything approaching the symmetries of the Gorgian assonances is also foreign to the character of the New Testament writings. Of their origin and character, Blass says: "Since verse was excluded, Gorgias of Sicily, the first master of artistic prose, introduced into use as in some way equivalent to it certain figures of speech which in the language of rhetoric took their name from him. (Γοργιεία σχήματα.) These figures consist in the artificial and formal combination of opposites (antithesis) or parallels (parison, isocolon), the charm of which was enhanced by various assonances at the end of the clauses (e.g., rhyme) as also at the beginning, and in the middle of them (*παρόμοια*, parechesis, etc.).

There is here an obvious point of contact with that which poetry elsewhere has regarded as its distinctive feature, and a particularly close contact with the old Hebrew parallelism of clauses. These mannerisms of Gorgias were not free from a certain degree of pedantry and indeed of obvious affectation, and for this reason they were subsequently exploded and went out of fashion; they were most unsuitable for practical speech, and for this purpose the Attic orators of the fourth century created a very different and flexible artistic style, which is based upon an imitation of lively speech, springing directly from the feelings, with its forms and figures." (Blass, Grammar of New Testament Greek, p. 295.)

It is with this later style that the style of Paul's epistles has its closest affinities but it is still less formal or studied. The passage in the New Testament that comes nearest the Georgian assonances is the long parallel in Rom. 5: 12-21 with the oft recurring ending *μα*. Even here the rhymes are not regularly placed and the parallelisms are not regularly carried out.

#### COMPARISON WITH CONTEMPORARY GREEK WRITINGS.

The First Century papyri which the rubbish heaps of Egypt have yielded up in the last few decades furnish hardly an instance of paronomasia. This is due chiefly to their character, no doubt. They are principally business and legal documents or personal letters. They are not sufficiently emotional nor literary to produce plays on words.

The discourses of Epictetus furnish us a First Century writing, which is only a few years later than Paul. Epictetus has his playful moods, but in the main is too much dominated by a philosophical purpose and possessed by the philosophic calm to make great use of paronomasia. He lacks the missionary and controversial fervor of Paul. Yet even through the medium of Arrian's reports we catch some paronomasias of the kinds found in the epistles of the New Testament. In frequency and character they are comparable to those in the Epistle to the Hebrews.

#### COMPARISON WITH THE OLD TESTAMENT USAGE.

In the Hebrew Old Testament all of the paronomasias occur which are found in the New Testament. They are proportionately most numerous in Genesis, Job, the Psalms, Proverbs, Ecclesiastes, Lamentations, and the prophetic books. Genesis comes into this list because of its numerous plays on the real or fancied meaning of proper names. Antithesis founded on like-sounding words is quite rare in the Old Testament. (Cf. Prov. 21: 8), while it is one of the common varieties in the New. On the other hand, alliteration and plays on proper names are much more frequent in the Old Testament. These differences, as far as they go, tend to minimize the extent of the Hebrew influence on the style and diction of the New Testament.

In the gospels we have Jesus' sayings reported by his disciples in a language different from that in which he taught.

They do not therefore afford a complete parallel to Arrian's reports of the discourses of Epictetus. The nearest parallel is, perhaps, to be sought in the Greek translation of the Old Testament books in which paronomasias are most numerous. A comparison shows that in the Septuagint no effort was made to reproduce these figures. Where alliteration or other sound resemblances rest on a succession of cognate words, the Greek occasionally reproduces them, but this seems purely accidental. In Jeremiah 51: 2 we find such a case: יְהִלְלָשׁוּ : וְרִזְקָנִים לְבָבָל is translated: καὶ ἀποστέλλω εἰς βαθυλῶνα ὑβριστάς καὶ καθυβρίσουσι. In Genesis 2: 23, on the other hand, the resemblance between the Hebrew words for "man" and "woman" (existing also in English) disappears entirely in the LXX, which renders by γυνή and ἀνδρός. Symmachus on the other hand has attempted to reproduce the paronomasia and reads: αὕτη κληηθήσεται ἀνδρίς, διτι ἀπὸ ἀνδρὸς ἐλήφθη. In Gen. 30: 13 the play on the name Asher is entirely lost in the LXX: μαχαρία ἐγώ, διτι μαχαριοῦσι με αἱ γυναικες, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἀσήρ.

These phenomena of the LXX suggest that where paronomasias appear in the sayings of Jesus reported in the gospels, the form is due to a conscious effort on the part of the translators to put the Master's words in literary form, and very probably to reproduce, as far as possible without straining after effect, the artistic form in which Jesus himself set forth his teaching.

#### PARONOMASIAS IN THE GOSPELS.

In the gospels, as we should expect, by far the greater number of paronomasias are found in the sayings of Jesus. Those which occur in the narrative are for the most part found in dialogue which is embedded in the narrative. A comparison of the Synoptic gospels gives the following results: Paronomasias in Matthew: in discourses 42, in narrative 9; in Mark: in discourses 17, in narrative 11 (largely alliterative phrases); in Luke: in discourses 38, in narrative 3.

Leaving out of count the customary alliterative phrases, which are really not features of style, Matthew has paronomasias in 12 passages to which there are no parallels in the other synoptic gospels; Mark has 4 such, and Luke 5.

There are paronomasias in 13 passages which occur in all

three gospels; 17 occur in passages common to Matthew and Mark; 15 in passages common to Matthew and Luke; while Mark and Luke have only 3 in common.

Still more instructive is it to notice the passages common to two or three gospels, from one or two of which the paronomasia is missing. There are 16 passages common to the three synoptics in which paronomasia occurs in at least one of them but not in the rest. In these passages Matthew fails to reproduce the paronomasia in 4 cases, Mark in 2, and Luke in 10. There are five passages common to Matthew and Mark in which the First Gospel lacks the paronomasia, four of them being alliterative phrases. There are 14 passages common to Matthew and Luke, in 5 of which Matthew fails to reproduce the paronomasias, while the Lucan parallel lacks it in the other nine.

To summarize: of 29 passages found in all the synoptics, in which paronomasia is found in at least one gospel, Matthew reproduces it in 25 cases and lacks it in 4; Mark reproduces it in all but 2, while Luke has it in 19 and lacks it in 10. Of 35 other passages common to two gospels, the paronomasia is lacking in 14 of them in Matthew, in 2 in Mark, and in 19 in Luke.

A careful comparison of the passages makes it evident that the paronomasias in the First and Third gospels are due to material from Mark and to the Discourse sources which they used. In this as in other respects the First gospel is superior to the others in presenting Jesus' teaching in literary form. That this is not due to the author of our Greek gospel seems evident from the lack of paronomasias in his own peculiar contributions. It is significant that in explaining the name Jesus, he fails to reproduce the paronomasia on the name, quite as signally as the LXX does in translating similar plays on words. Outside the material parallel to Luke's Perean section, most of the non-Markan paronomasias in Matthew occur in the discourse material, which in form or matter is peculiar to this gospel. These are chiefly found in chapters 5-7, 13, 16, 18-22.

The paronomasias in Mark are quite neutral on the whole.

The instances of paronomasia in Luke are pretty much confined to his Markan sources and the Perean document. He

does not seem to have cared for such figures, and often obliterates those contained in the Markan material, which he uses, in the interest of a smoother and more concise style, The treatment of the homoeoteleuton in Matt. 24: 7; Mk. 13: 8; Lk. 21: 11 is interesting. Matthew has *σειροὶ καὶ λιμοὶ*. Mark enlarges the expression, but keeps the homoeoteleuton *ἔσονται σειροὶ—ἔσονται λιμοὶ*. In place of it Luke puts a phrase that is as old as Hesiod, *λιμοὶ καὶ λιμοὶ*, though not eliminating the *σειροὶ*. The paronomasias in the Perean document, however, he keeps with little change. There are 24 passages in this section in which paronomasias occur either in the Third Gospel or in the parallel passages in Matthew. In only five of these does Luke fail to keep the paronomasia.

#### THE BOOKS OF ACTS.

Luke and Acts are almost exactly the same length. Discourse material makes up about half of the gospel, but only about one third of Acts. Not counting the stereotyped phrases, Acts has 19 paronomasias as against 43 registered in the Third Gospel. In Acts, 18 out of 19 paronomasias are in speeches or conversations. In Luke's gospel there are 38 in discourses of Jesus and only 4 in the narrative. In Acts the author either made use of reports of speeches which he found in his sources, or else he had the dramatic gift in composing speeches for his characters to use figures of speech and other appropriate features of style, which he did not himself employ in his own narrative. And if he composed speeches for his characters, he evidently did not conceive their style to be quite so full of paronomasias as his sources for the gospel had represented the discourses of Jesus to be. In regard to the use of paronomasia there is little difference between the first 15 chapters of Acts and the rest of the book. The first half shows 10 cases of paronomasia while there are 8 in the latter part.

#### THE GOSPEL OF JOHN.

The Fourth Gospel is nearly a third shorter than Acts and contains about the same number of paronomasias. Of the 18 which have been registered, 14 are in reported sayings of Jesus, and 4 in the writer's words. Alliteration is very rare, the chief figures being the use of words in two senses and

antithesis. The writer of the gospel and First Epistle thinks so much in terms of great antitheses that it is rather to be wondered at that there are not more antitheses expressed by words sounding alike. In the lack of such figures in his antitheses his style is like that of the Book of Proverbs in the Old Testament. The writer is fond of using a metaphor or symbol to express an abstract truth, which is still not wholly detached from the metaphor or symbol,—like a chicken which has broken its shell but not yet out of it. This makes it natural for him to indulge in the frequent use of words in a double sense, usually literal and figurative.

#### PAUL'S EPISTLES.

Paul's earliest epistles.—1 and 2 Thessalonians—show a surprising scarcity of paronomasias. It is in the four great doctrinal and controversial epistles that they are most numerous, where the religious and personal feelings involved and the exigencies of argument and expostulation made the use of them natural and effective. The Imprisonment Epistles seem to contain an even greater proportion. In these Paul rises to a lofty cosmic mysticism under the stimulus of Gentile philosophy, and as his feeling and ideas struggle with the limitations of language, he turns, as mystics have always had to do, to figurative expression. In the case of Philippians the use of paronomasia is increased by the intimate relations that exist between the writer and the Christians at Philippi. The use of paronomasia in the Pastoral Epistles has no unusual features, and seems to have little or no bearing on the question of authorship.

#### THE OTHER NEW TESTAMENT WRITINGS.

It will be enough to indicate a few outstanding features of the usage in other writings. Hebrews seems to strike a good average in its use of these figures. They are confined almost wholly to homoeoteleuton and play on words. As already remarked, the usage is about such as is shown in the Discourses of Epictetus.

James shows a great fondness for homoeoteleuton (especially in his contrast between the hearer and the doer of the word), and after that for play on word, reversing the order of their relative frequency in Hebrews.

Revelation has a great many alliterative phrases which seem peculiar to the book. The occurrences of homoeoteleuton in it, and of the double use of a word are comparatively frequent, but its plays on words seem rather feeble in comparison, for example, with those of Paul.

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